1: Holmberg--19 (1941-42) 1950 Siriono
224, 789

"In addition to tufts of feathers, bunches of quills of the peccary, porcupine, and paca are sometimes glued into the hair of young boys so as to make them good hunters of these animals when they grow up."

1: Holmberg--23 (1941-42) 1950 Siriono
116, 224, 462

"No other activity of the men can match the importance of hunting. The temper of the Siriono camp, in fact, can be readily gaged by the supply of game that is daily being bagged by the hunters; there is rarely ever equaled that joy which follows a successful chase or that discontent which follows an unsuccessful one.

Around every Siriono hut there are trails, scarcely visible and marked only by an occasional bent leaf or twig, spreading out in all directions. On any morning just before daybreak it is a common sight to see the naked hunters, bows and arrows over their shoulders and perhaps with a piece of roast manioc in their hands, silently fading into the forest in all directions in quest of game. Some go alone; others in pairs; still others (as many as six or seven) may join together to go in quest of a troop of peccaries or a band of spider monkeys."

1: Holmberg--23 [2] (1941-42) 1950 Siriono
116, 224, 411

"Besides his bow, each hunter takes with him about eight arrows—five with a barbed chonta head to hunt small tree game and three with a bamboo head to hunt larger ground game. As he leaves the hut the hunter walks silently but rapidly through the forest so as to arrive early at those spots such as water holes most likely to contain game, and as he goes along he searches the branches above him and the forest around him for a stirring leaf or a snapping twig that might indicate the presence of game."

1: Holmberg--23 [3] (1941-42) 1950 Siriono
116, 224

"Almost all animals of the environment except snakes are hunted, and various techniques are employed to bag game, depending upon the type of animal one encounters. Since the bow and arrow must be depended upon exclusively, and since the quarry must be close to be shot with such a cumbersome weapon, the Siriono is a master at both stalking and imitation. He can imitate to perfection the whistle of a bird, of a monkey, of a tapir, or the call of a peccary. There is not an animal sound of the forest, in fact, which he does not know and is not able to skillfully imitate. In hunting guan, for instance, he whistles like one of the young; if there is a guan within hearing, it is brought within range of the bow by this means. I have frequently seen guan brought to a branch within 10 feet of a hunter, and on one occasion, during the mating season, I saw one brought so close by this method that it was actually caught alive in the hunter's hand."

1: Holmberg--23 [4] (1941-42) 1950 Siriono
116, 224, 198, 202

"So as not to disturb his quarry, a hunter refrains from talking when in quest of game and communicates with his companions largely by whistling. This specialized language has become so highly developed among the Siriono as to enable hunters to carry on limited conversations, and it is often used to advantage. One one occasion, when I was hunting with two Indians along the banks of a brook, my companion and I, who were on one side, suddenly heard a whistle from the opposite bank, along which the third member of our party was walking. We stopped immediately and my companion answered the whistle, to which the other replied in turn. After several moments of whistling conversation my companion selected an arrow, put it in his bow, walked a few feet ahead, aimed into a tree, and released the arrow. Down fell a curassow, much to my surprise. What had occurred was that our comrade on the other side of the brook could see the bird, which was not visible to us, but it was out of range of his bow. As it was possible for us to get in range, he indicated by whistling the location of the bird, so that it was relatively easy for my companion to walk to the spot and shoot it."

1: Holmberg--23-24 (1941-42) 1950 Siriono
116, 224, 476

"Other types of cooperation between hunters have developed because of unusual circumstances encountered in the jungle. The area, for instance, contains many tall trees in which game is sometimes situated at such a height that it is out of range of the bow. If a hunter is alone he will usually be forced to pass up such game, but if a companion is with him they may cooperate in making an effort to secure it. This is done in the following manner. One of the hunters slings his taut bow over his back and climbs up the tree to a branch that is within range of the animal. If the trunk is of such thickness as to prevent him from climbing directly up the tree, a sapling is cut and bound to the trunk with liana. He then climbs this sapling until the branches of the tree can be reached. Once in position to shoot the animal, he signals to his companion below, who puts an arrow into his bow and releases it with just enough force to reach the hunter aloft. The latter, as the arrow goes by, grabs it, puts it in his bow, and shoots the animal. This is by no means a common method of hunting and is practiced only in case the animal in the trees is one [24] not likely to move, such as a female howler monkey whose male companion has been killed. However, I witnessed it several times while I was living with the Siriono, and in each instance the game was bagged."

1: Holmberg--24 (1941-42) 1950 Siriono
116, 224, 136

"The animals most frequently bagged are monkeys, of which there are several kinds in the area. Most abundant is a species of capuchin monkey, called keN. If a hunter comes back from the chase with anything, he is most likely to have one or two keN in his catch. These monkeys travel in groups as large as a hundred, and, as there are always many young ones in the band, their whistling can be heard from a great distance away. Upon hearing these sounds, the hunter stops and whistles like the monkeys (I was never able to distinguish the whistle of a monkey from that of a hunter), gradually bringing them closer to his post. By hiding behind a tree, he is usually able to shoot one or two before the rest of the band sees him, becomes frightened, and begins to disperse. When this occurs, he selects one of the larger monkeys and gives chase, trying to drive it into the open where it can be shot. If in flight the monkey hides momentarily in the thick foliage above, the hunter tries to rout it out by tugging on one of the lianas which grow to the ground from almost every tree. Getting into position to shoot one of these monkeys, however, is not easy, as they move from tree to tree with great rapidity and stop only momentarily. Moreover, the underbrush below is extremely dense with lianas and spines, so that a hunter's progress is often impeded to such an extent that he loses his prey."

1: Holmberg--24 [2] (1941-42) 1950 Siriono
116, 224, 136

"Next in abundance to the keN are the long-haired, black spider monkeys called erú-bat. These are more highly prized than the keN because of their size (10 to 20 pounds). Spider monkeys are expecially valued during the rainy season, because at this time they are very fat from eating the wild fruits that mature in February, March, and April. Sometimes these monkeys have as much as a half-inch of fat on their bellies.

Spider monkeys are chased and bagged in the same manner as the above-mentioned keN but are less difficult to shoot because of their greater size and sluggishness. They often await their fate, shaking the branches of a tree at the hunter. Nevertheless, they may cause the hunter a considerable amount of trouble, since they generally break his arrow between their hands when dying and, once dead, they are able to hang to a branch with their strong prehensile tails for as long as 24 hours, thus forcing the hunter to climb the tree to retrieve them."

1: Holmberg--24 [3] (1941-42) 1950 Siriono
116, 136, 224

"A third type of monkey that contributes considerably to the food supply is the howler or téndi. Unlike the spider monkey, the howler does not travel in large bands but in polygynous family groups that vary in size from a male and two females to a male and six females. When hunting the howler, an Indian usually tries to bag the male first; the females will not then move from the area, and he can hunt them down one by one. After the male has been killed, the females often cluster together high in a tree, from which they do not move, and the aforementioned method of cooperative hunting can be applied to kill them.

In addition to the types of monkeys already mentioned, there are three smaller varieties that the Siriono occasionally hunt but which do not contribute much to the food supply. These are a small owl monkey, called yikína, and two varieties of squirrel monkeys, called giñeti and ngí. They are hunted in the same manner as the others, being chased from tree to tree until they are bagged."

1: Holmberg--24 [5] (1941-42) 1950 Siriono
116, 224, 136

"The pursuit of the collared peccary (tai) and the white-lipped peccary (čiásu) constitutes an important part of the chase and contributes much to the meat supply. The former, which are usually observed foraging in the forest in groups of from 2 to 10, are quite abundant, and the latter, which are sometimes found in bands of as many as 200, are not infrequently encountered."

1: Holmberg--24-25 (1941-42) 1950 Siriono
116, 224

"Collared peccaries are usually heard rooting [25] nearby as one goes through the forest. Upon discovering them the hunter prepares his bow for the kill, imitates their call, and shoots them as they come within rage, aiming for the heart or the neck."

"White-lipped peccaries can be discovered a great distance away, both by smell and sound. Moreover, they are one of the few animals that the Siriono spend days in tracking down and are also one of the few that are sometimes hunted cooperatively. As band peccaries are accustomed to follow a leader, and to root up almost everything as they go along, to track them down is not a difficult task.

To originate a cooperative peccary hunt some hunter must previously have sighted fresh tracks relatively near camp, say within a half day's distance on foot. On the day following the report, the hunters set out, using the person who discovered the trail as a guide. They take with them only their bamboo-headed arrows (tákwa), as only these are effective in killing such a large animal. Arriving at the trail, they follow it until they can hear the noise of the peccaries, which is not unlike the sound of distant thunder—the reason perhaps that the Siriono have associated thunder with the falling of peccaries to the earth.

After the band has been discovered, the hunting party stops and lays plans for the kill. If the chief is present—he is always one of the best hunters—other members of the party usually accept his method of attack. A band of peccaries is always approached against the wind, so that the hunters will not be discovered. If it is possible to come up from behind the band, this is considered the best strategy. In any case, an attempt is always made to circle the band so as to kill as many peccaries as possible. Some hunters approach from the rear; others from either side. The signal for the kill is given by the

hunter first getting in position to shoot; the arrows then begin to fly from all directions. Each hunter usually picks a fat peccary for his first arrow. If possible, the leader of the band is also killed, not only because it is generally the biggest boar but because the band will thus have greater difficulty re-forming and the other peccaries will be easier to kill."

1: Holmberg--25 [2] (1941-42) 1950 Siriono
116, 224, 411

"On a chase of this kind a hunter usually uses up all the arrows he has brought with him, but if there is still game around this does not deter him from continuing the hunt. He may continue the attack with a club picked up at random or cut in the forest. I have even seen hunters catch young peccaries with their hands and bash their heads on the nearest tree or drown them in a water hole that happened to be at the site of the kill."

1: Holmberg--25 [3] (1941-42) 1950 Siriono
116, 224, 251

"After the band has dispersed and the principal kill has been made, strays are run down and slain. It is only after no more animals are available that the slaughter is stopped. The hunters then meet at the place where the kill began, dragging all the game to that spot. If the day is yet young, i.e., before noon, if the kill is such that it can be carried home, and if the camp is not far away, they may set out for the house at once. Usually, however, they decide to remain overnight in the forest and roast the meat. If it is late in the day, they spend most of the night preparing and roasting the game, and on the following day, after an all night feed, carry the roasted meat to the camp in rude motacú palm baskets. In case raw game must be left in the forest for a night, the viscera are removed, and the carcasses, covered with palm leaves, are tied in a tree to safeguard them from ants and jaguars. On the following day the women are sent to bring in the game."

1: Holmberg--25 [4] (1941-42) 1950 Siriono
116, 224, 136

"The Siriono who wander in those regions west of the Rio Blanco, where there is open country, frequently encounter the large pampa deer (kiíkwandúsu). Those who inhabit the forest country east of the Rio Blanco most often meet a smaller variety of forest deer (kiíkwa)."

1: Holmberg--25 [5] (1941-42) 1950 Siriono
116, 224

"When in quest of the pampa deer, the hunter tries to reach the pampa as early in the day as possible. On arriving at the open country, he may sight his quarry a great distance away. Deer are relatively easy to stalk, as the tall grass of the pampa (frequently higher than one's head), as well as the ant hills, provide an almost perfect blind. The naked hunter must proceed cautiously, however, else the knifelike blades of some of the pampa grasses will cut his skin to ribbons. In killing deer the hunter always aims for the heart."

1: Holmberg--25-26 (1941-42) 1950 Siriono
116, 224

"The tapir (eakwantúi) is the largest animal in the area, and since its carcass yields the greatest amount of meat of any animal, it is considered the greatest prize of the chase. Because of the undeveloped hunting techniques of the Siriono, and because the tapir does most of its feeding at night, when the hunter is fast asleep, it is rarely [26] bagged. Only four were killed by the Indians at Tibaera during my residence of about 8 months, although many more were shot.

Even at daybreak, when the hunter is alert, the tapir has already retired to sleep in the spiny, liana-covered underbrush into which it is difficult for the hunter to penetrate, and since he possesses no dogs to rout his prey, he rarely runs across one in his wanderings. Moreover, a tapir is hard to kill and, when discovered and shot, frequently escapes into a swamp where the pursuer dares not venture."

1: Holmberg--26 (1941-42) 1950 Siriono
116, 224, 825

"The few tapirs that are killed are usually shot while they are asleep. They are often detected by a short shrill whistle which they make at this time. They may also sometimes be located by the call of a small bird, known to the Siriono as eakwantúi ičа, which accompanies the tapir and lives largely by eating the wood ticks from its body. The call of this bird is a clear sign to the Indian that there is a tapir not far away. Once the sleeping animal is discovered, the hunter sneaks up quietly to within a few feet and shoots it in the heart with a lanceolate bamboo-headed arrow. If a feeding tapir is discovered in the daytime, the hunter conceals himself in the brush nearby and whistles like another tapir until the animal comes within range of his bow. He then aims for the heart and having released his arrow gives rapid chase until the bleeding animal falls."

1: Holmberg--26 [3] (1941-42) 1950 Siriono
116, 224

"Alligators are hunted both with a bow and arrow and with a club. Arrows are employed when alligators are in the water with their heads up for air; clubs, when they are lying in the open sunning themselves. When shooting an alligator, which is difficult to kill, the hunter aims either for the eye or for the region just back of the shoulder. After being hit and threshing around for some time in the water, the animal usually comes to the surface and can then be retrieved. If not, the hunter may wade in, taking with him an arrow to locate the beast by feeling around on the bottom. Once the animal is located, the hunter goes under water, grasps it by the tail, and slowly drags it ashore. As these reptiles sometimes live for an hour or two after they are shot, considerable time is allowed to elapse before any attempt is made to retrieve them. In case they are encountered in the open they are clubbed on the head until dead."

1: Holmberg--26 [4] (1941-42) 1950 Siriono
116, 224

"Newborn alligators are sometimes used by hunters to attract the mother. When a young alligator is caught it begins to cry for its mother, who, upon hearing it, comes running out of the water to retrieve it. The hunter, waiting on shore, strikes the mother over the head with a club as she comes up the bank. By imitating a young alligator a hunter can often produce the same result."

1: Holmberg--26 [5] (1941-42) 1950 Siriono
116, 224

"Alligator hunting is regarded as a precarious business, and the hunter takes care so as not to get bitten. While I was living at Tibaera an Indian named Eabokóndu (Father-of-Long-Hair), while fishing at the edge of a lake, was surprised by an alligator and bitten on the upper leg. He saved his life by jabbing the point of an arrow into the alligator's eye, but was left with a nasty wound that did not heal over for several months."

1: Holmberg--26 [6] (1941-42) 1950 Siriono
116, 224

"Coatis are generally killed in the trees with barbed chonta-headed arrows. When a troop is discovered, a hunter is rarely able to kill more than one before the rest of the band takes to the ground in flight. When this happens, the hunter drops his bow and arrows and gives chase through the brush. I have seen coatis overtaken in this fashion. They are seized by the tail and their heads bashed on the ground, or they are hit with a club picked up at random. Not infrequently a hunter is bitten or gashed by the sharp eye teeth of the coati while making his catch."

1: Holmberg--26 [8] (1941-42) 1950 Siriono
116, 224, 136

"The giant anteater (antandíša), being a slow animal, is generally killed with a club. Only in case one is discovered in a tree is it shot with a bow and arrow. The same may be said for the smaller variety (antanbúja). The honey bear when encountered tapping a hive of wild bee honey is shot with the bow and arrow."

1: Holmberg--26-27 (1941-42) 1950 Siriono
116, 224, 136

"Armadillos (tátu) are usually routed from their holes with a long flexible midrib of motacú palm, and are clubbed as they come out. If caught outside their holes they are shot in the head with an [27] arrow. The same methods are used with the paca (titími). The agouti (taiku) is more generally shot while feeding on wild fruits which have dropped from the trees in the forest. "

1: Holmberg--26 [7] (1941-42) 1950 Siriono
116, 224, 136

"The jaguar (yákwa) and the puma are rarely encountered in the forest. They are mostly found on the pampa. Only one large jaguar and three small ones were killed by the Indians while I was living with them. Jaguars are shot, either in the trees or on the ground, with bamboo-headed arrows."

1: Holmberg--27 (1941-42) 1950 Siriono
116, 224

"Most hunting is done individually or in groups of two or three. Game is carried in from the forest on the hunter's back. The animals are bound together with liana and suspended from the hunter's head with a tumpline of liana. Each hunter carries in his own game."

1: Holmberg--29 [5] (1941-42) 1950 Siriono
116, 244, 224

"Although a more or less permanent Siriono hut is encircled by familial garden plots, by no means are all gardens planted just outside of the hut. A hunter who is accustomed to going periodically to a certain lagoon, for example, to hunt or shoot fish, may plant a small garden there so as to have vegetable foods available when he returns on subsequent trips. I used to made hunting trips with my friend and informant, Erésa-eánta (Strong-eyes), and his five wives and children to a lagoon about 2 days' journey on foot south of Tibaera, where he had maintained garden plots for many years. These hunting parties, which frequently included his two brothers and his fathers-in-law and mothers-in-law and their families, would often last 2 weeks, during which time we would make our headquarters at his gardens. While the men hunted around the lake, the women would tend the few plants and gather what produce they had yielded. Other hunters maintained similar plots on other lakes and would frequently repair to them with their families to hunt, tend their gardens, and eat. Excess produce, such as a harvest of maize, is sometimes stored at the site in rude motacú baskets, so as to have a supply available on the next trip. Generally, however, little movement takes place until most of the crop has been eaten because of the difficulty of carrying it any great distance or the uncertainty of returning to the same spot for some time afterward."

1. Holmberg--31 [2] (1941-42) 1950 Siriono-1-2
116, 262, 224, 146, 126

"While first living at Tibaera, I kept records of the amount of game hunted and consumed by the band for a period of 3 months—during August, September, and October, 1941. At this time there were about 50 adults living there, and no meat was being introduced from the outside. During August and most of October I kept the records myself, but during September and the first 8 days of October I was wandering with another group of Indians in the forest, and the records were kept by a Bolivian employee of mine who stayed at Tibaera. The daily amount of meat hunted, by whom secured, and the approximate quentity, i.e., estimated gross weight, were noted. The exact distribution of the meat to each individual was impossible to record, but the distribution outside of the extended family was noted with it occurred. On the basis of the total population, the approximate consumption of meat per individual per day is shown in the following tabulation:

Month (1941)	Meat (in pounds)
August	0.56
September	.53
October	.36

After my return from the forest in early October I was accompanied by 94 more Indians, so that keeping records of the amount of meat hunted and consumed by the entire group became so complicated and time-consuming that I was forced to abandon it.

However, the figures above give a rough estimate of the quantities of meat consumed daily by the average Siriono. The noticeable decrease for the month of October was probably due to the fact that the Indians were more active in clearing land—to be planted in the month of November—than in hunting. Although I have no reliable data on meat consumption for the other months of the year, it is probably less during January, February, March, and April than at other times, because of the difficulty of travel during the rainy season.

The figures above represent the amount of meat hunted by the Indians with bows and arrows. The data, of course, are not strictly accurate, because the weight of the meat had to be estimated and the number of people present in camp was not always the same. During this period some hunters would be gone for 3 or 4 days at a time, when it was impossible to keep records of their catch, and on some days perhaps not all of the catch was recorded. But even allowing for a large margin of error, the average Indian probably eats less than a pound of meat per day."

1: Holmberg--31-32 (1941-42) 1950 Siriono
116, 262, 146, 224

"During August there was no meat in camp for [illegible] days; in September for 9 days; in October for 12 days. The most persistent hunter was out for 16 of the 31 days in August, 12 of the 30 days in September, and 19 of the 31 days in October. The majority of hunters averaged from 10 to 12 [32] days a month. To be sure, the conditions at Tibaera were not in all respects aboriginal. Informants told me, however, and my observations under aboriginal conditions seem to bear them out, that a man goes hunting on the average of every other day throughout the year. On the odd days he rests, repairs arrows, eats (if he has any food), etc."

1: Holmberg--32 (1941-42) 1950 Siriono
116, 224, 262, 411

"While I was wandering in the forest with a group of Indians, when I too was hunting with a rifle and shotgun, the amount of meat consumed by the group rose considerably. I have records on this only for September 1941, a large part of which I spent on the march with parts of two extended families of Indians (21 adults in all) and one Bolivian companion in search of another band. During the first 11 days of the march, when most of the hunting was done with the rifle and shotgun, our meat consumption averaged 2.2 pounds per individual per day. After we had rested several days with another band and continued the march, our meat consumption jumped to 4.1 pounds per day for the last 15 days. I am inclined to believe that the increase was largely due to the fact that with a rifle and shotgun we were able to bag more big game, like tapirs, alligators, and peccaries, than the Indians would have been able to kill with their bows and arrows. Part of the increase, of course, may have resulted from the fact that we were wandering in areas richer in game than most and that we were hunting every day, but the superiority of the rifle over the bow and arrow was almost certainly a factor. When game was sighted, the Indians would almost always call on my Bolivian companion or me to shoot."

1: Holmberg--33 [3] (1941-42) 1950 Siriono
116, 784, 224, 825, 183

"Theoretically, a man is not supposed to eat the flesh of an animal which he kills himself. If a hunter violates this taboo, it is believed that the animal which he has eaten will not return to be hunted by him again. Continued breaches of this taboo are consequently supposed to be followed automatically by the sanction of ill-luck in hunting. This rule may formerly have been an effective mechanism by means of which to force reciprocity in the matter of game distribution, but if so, it has certainly lost its function today, for the disparity between the rule and its practice is very great indeed. Few hunters pay any attention to the rule at all, and when they do it is only with respect to larger animals, such as the tapir and the harpy eagle, that are rarely bagged anyway. In the case of smaller animals, such as coati and monkeys, I never saw hunters show any reluctance to eating those that they had killed themselves. Embúta, one of my older informants, told me that when he was a boy he never used to eat any of the game that he killed, but that nowadays the custom had changed and that it was no longer possible to expect meat from someone else who hunted it. It thus seems that through a gradual process of change hunters have discovered that eating their own game does not necessarily result in poorer luck in hunting but, rather, in greater satisfaction to the hunger drive. The reinforcing experience of eating one's own game has thus caused a partial breakdown in an old tribal custom."

1: Holmberg--43 [4] (1941-42) 1950 Siriono
116, 224, 484, 562

"On the march the men, with their bows and arrows over their shoulders, go ahead of the women. If game is sighted they temporarily drop their loads and give chase. By the time the next camping place is reached, they have generally killed some animals for the evening meal."

1: Holmberg--62 [5] (1941-42) 1950 Siriono
116, 154, 224, 578, 159

"Men often dissipate their anger toward other men by hunting. One day Eantándu was angry with Mbíku who had hunted coati and given him none. Flushed with anger, Eantándu picked up his bow and arrows and departed for the hunt. When he returned about 5 hours later with a couple of small monkeys, his wrath had subsided considerably. He told me that when men are angry they go hunting. If they shoot any game their anger disappears; even if they do not kill anything they return home too tired to be angry."

1: Holmberg--79-80 (1941-42) 1950 Siriono
116, 224, 858, 868

"At about the age of 8, a boy begins to accompany his father on the hunt. This is really the beginning of his serious education as a hunter. Until this time most of his hunting has been confined to the immediate environs of the hut. When a boy first starts to accompany his father, he makes only about one excursion per week, but as he gradually becomes hardened to the jungle, his trips away from camp become more frequent and of longer duration. On these expeditions the boy gradually learns when, where, and how to track and stalk game. His father allows him to take easy shots, so as to reinforce his interest in hunting. The boy is given light loads of game to carry in from the jungle, and if he kills an animal of any importance, such as a peccary or coati, he is decorated with feathers like a mature hunter. During all this time, of course, he is also learning to make bows and arrows and to repair those which have been broken on the hunt. Hence, by the time a boy has reached the age of 12, he is already a full-fledged hunter and is able to sup[80]ply a household of his own with game. At this age, girls, too, are ready for the responsibilities of adulthood."

3: Métraux--111-112 (no date) 1942 Siriono
116, 224, 241, 262

"The Siriono have been described as forest nomads, living mainly by hunting and fishing and by plundering the fields of their White and Indian neighbors. Actually, they were not entirely nomadic, but practiced some agriculture. They grew maize, sweet manioc, sweetpotatoes, cotton, tobacco, and papayas in fields tilled by women with simple digging sticks. Although they relied principally upon hunting, they also took fish, which they shot with bows and arrows. The fruits of the motacu and chonta palms and of coquino and paquio [112] (Hymenaea courbaril) trees were important in their diet."

4: Ryden--66 (1939) 1941 Siriono
116, 123, 411, 224

"With a view to testing the marksmanship of the Siriono and the hitting power of a bow-shot I had a man shoot at a range of 25 metres two chonta-pointed arrows, one at a slab or wood called in Spanish adro, and the other at a slab of amarillo. Both kinds of woods are hard; in both cases the thickness of the plates was 3 cm., and the size about 15x35 cm. For the first shot the plate was set up against a log of another very hard kind of wood. The arrow split the plate and penetrated some 3 cm. into the log. In the second case the target was nailed on to a treestump so as to project freely above it. The arrow entered up to the lashing between point and shaft, splitting the board in two (fig. 23).

For filming purposes I had a man shoot three arrows successively into the air, pausing between each shot. The arrows rose to about the height of a five-storey building before turning downwards and with high velocity striking the ground some 75 metres away. The bowman could not see where the first arrow fell, so had to aim the other two more or less at random. A circle with a radius slightly exceeding one metre would have covered all three arrows."

5: Radwan--295 [4] T-3 (1928?) 1928 Siriono
116, 224, 241, 262, 462

The forest Indians, feed themselves principally through the hunt and as a result lead a nomadic life. The women accompany their husbands on hunting trips, bearing the hammocks and the baskets with the prize, while the men carry only the weapons. Their nourishment consists of fish, birds, four-footed animals, forest fruits, honey, etc. Agriculture is resorted to only in direst circumstances. In natural clearings, they particularly plant yuca. The plantings can hardly be differentiated from the underbrush.